



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

It is the suggestion and tentative development of this line of thought in the essays already mentioned and in those on the "Genesis of Jingoism" and "Aristotle's Politics" that gives this book its main interest for the students of ethical philosophy. Such emphatic questioning of some of the ultimate claims now put forward on behalf of the state comes all the more impressively from one who began his teaching by insisting on the immediate necessity of enlarging the state's practical functions.

Of the biographical "Appreciations" included in the volume those of Stopford Brooke, Leonard Courtney, and W. D. Howells are of special value as being based on close personal knowledge. For the biographical sketch of Clarke himself, which is mainly the work of his friend, Mr. Herbert Burrows, all those who knew the subject of it will feel grateful.

GEORGE UNWIN.

Edinburgh University.

JESUS AND MODERN RELIGION. By Edwin A. Rumball. Chicago: The Open Court Publishing Company, 1908. Pp. xi, 155.

In his journey from orthodox Christianity to radical Unitarianism Mr. Rumball has passed through inner experiences that have left their marks upon his spirit. He has become free from the bondage of external authority, and rejoices in his freedom. But he is still in the image-storming period. It seems a pity that he should have deemed it necessary to indulge in language needlessly offensive to the lover and admirer of the great Galilean prophet, simply to bring home to his readers the perfectly obvious facts that Jesus was influenced by the age in which he lived, that he was subject to the ordinary limitations of human life, and that we should allow ourselves to be led by other men and women who can guide us in the paths of truth and righteousness as well as by him. Thoughtful men of to-day, such as would be interested in perusing Mr. Rumball's book, are not asking themselves, whether Jesus was 'God,' or 'omniscient,' or 'sinless,' or 'the ideal man.' These terms as applied to a human individual have no meaning to them. But they are deeply interested in the question as to what kind of man he was, what he thought and felt, what his ideals were, what permanent

value may attach to his ethical ideas and his religious attitude. They need not be told that he was a mortal man, "of like passions with ourselves." They wish to see, as clearly as it is possible for us to see, what his life and teaching were, what help we may derive from his spirit and his thought in the solution of our own problems, and what is the spiritual significance, the immortal worth, of his personality.

We are ourselves, in this twentieth century, deeply interested in such ethical questions as those involved in war, retributive justice, divorce, oath-taking, private wealth, public almsgiving, compulsory support of religion, fasting, festivals, prayer, wages, merit, autoocracy. Now, on all of these questions Jesus has suggestions to offer that are worthy of all consideration. It is well worth while to do our utmost to find out what his real position was. What he thought about himself makes a tremendous difference in our estimate of him and his ideals. When he spoke his disapproval of a condition of society in which there were men exercising authority and lording it over their fellows, and declared that the only true greatness came from service, did he except himself and silently entertain a wish that they might submit to his authority and crown him lord of all? Did he teach that man was the lord of his institutions which existed for his welfare, or did he proclaim himself a lord who had the right to break the sabbath and dispense his followers from obedience to the law? Did he cherish a wish to become in this life, or after death, a king ruling over men, a spiritual lord, having their destiny in his hand, or did he conceive of himself simply as a prophet? What he may have thought about Adam or Eve, or about Moses, is of little consequence compared with these questions.

It has been the contention of the reviewer, set forth in a pamphlet fourteen years ago, more recently in the *Encyclopædia Biblica*, and finally in "The Prophet of Nazareth," that, if the sayings attributed to Jesus in the Synoptic gospels are critically sifted and translated back into the Aramaic dialect Jesus spoke, it becomes evident that he never claimed to be, or showed any desire to become, the Messiah, but that he included himself among the sons of men whom he looked upon as the sons of God, applying to himself all the laws he laid down for their life, only regarding himself as a prophet, a sower of the good seed in the world's great field. Mr. Rumball says that these works have

not convinced him, that they simply show how some "writers of critical lives of Jesus" "allow their historical sense to be forfeited to the poetical."

Mr. Rumball is certainly to be commended for his unwillingness to sacrifice his historical sense, though it is not of the kind that drives its possessor to years of painstaking philological and exegetical investigation of the documents. He does not deem it necessary to answer either the arguments derived from literary criticism or those drawn from the probable form of the sayings of Jesus in his own language, nor does he even refer to the fundamental question whether Jesus, in that language, could have called himself 'The Son of Man.' All scholars agree that the only Aramaic term used by Jesus which could have been translated by the Greek equivalent for 'The Son of Man' is *bar nasha*; and nowhere in all extant Aramaic literature does this term have any other than the generic meaning of 'man,' 'the man.' *The Independent*, in an editorial, some time ago (October 29, 1908), raised the objection that *enash* was used for 'man' seven times in Daniel, and therefore, no doubt, was used for 'man' in the time of Jesus. Unquestionably. But the point is that the original of the Greek expression employed in the gospels can only be the Aramaic *bar nasha*, and that this term invariably is used in Aramaic as a synonym of the other, often in the same sentence. Since this is the only term by which it has been supposed that Jesus expressed his Messianic self-consciousness, no man can affirm that he claimed to be the Messiah, without meeting, fairly and squarely, this philological difficulty.

But Mr. Rumball's 'historical sense' leads him away from all such lines of investigation that promise a recovery of the original sayings of Jesus. He takes the gospels as they stand, in utter disregard of the literary criticism that would sever later accretions from the earlier elements and go behind the Greek form to the Aramaic. Even the Synoptics, so read, present a personality whose self-assertion is repellent, and whose 'religious extravagances' can only be called 'fanaticism' (p. 17). He gives him up as 'a by-gone leader' (p. 12). "Gone is gone and dead is dead" (p. 57). And he advises modern religion to turn from him to "the invisible Leader, our God and Father." In the following discussion of certain phases of modern life, many suggestive and valuable thoughts find expression, but no ideas or ideals of the lost leader are considered, nor

is there any clear indication of the character of the Invisible Leader or the nature of his leadership. But faith lives on, in God, a regenerated society, and a deathless life.

NATHANIEL SCHMIDT.

Cornell University.

#### BOOKS RECEIVED.

- THE PRINCIPLES OF RELIGIOUS DEVELOPMENT. By George Galloway, M. A., B. D., D. Phil. London: Macmillan & Co., Ltd., 1909. Pp. xx, 364.
- THE SYMPOSIUM OF PLATO. Edited with Introduction, Critical Notes and a Commentary by R. G. Bury, M. A. Cambridge: W. Heffer & Sons; London: Simpkin, Marshall & Co., Ltd., 1909. Pp. lxxi, 179.
- LA PHILOSOPHIE DE S. S. LAURIE. Par Georges Remâcle. Bruxelles: M. Weissenbruch, 49 rue de Poinçon; Henri Lamartin, 20 rue du Marché au Bois, 1909. Pp. xxxi, 524.
- THE HINDRANCES TO GOOD CITIZENSHIP. (Yale Lectures on the Responsibilities of Citizenship.) By James Bryce. New Haven: Yale University Press; London: Henry Frowde, 1909. Pp. 138.
- THE INDIVIDUAL AND REALITY. By E. D. Fawcett. Longmans, Green & Co., 1909. Pp. xxiv, 449.
- SOCIAL HYGIENICS: A New Crusade. By James Marchant. London: Swan Sonnenschein & Co., Ltd., 1909. Pp. viii, 122.
- SCIENCE AND RELIGION IN CONTEMPORARY PHILOSOPHY. By Emile Boutroux. Translated by Jonathan Nield. London: Duckworth & Co., 3 Henrietta Street, Covent Garden, W. C., 1909. Pp. xi, 400.
- PRINCIPLES OF POLITICAL ECONOMY. By John Stuart Mill. Edited with an Introduction by W. J. Ashley, M. A. London: Longmans, Green & Co., 1909. Pp. liii, 1013.
- THE MEANING AND VALUE OF LIFE. By Rudolf Eucken. Translated by Lucy Judge Gibson and W. R. Boyce Gibson. London: Adam and Charles Black. Pp. ix, 157.
- KNOWLEDGE, LIFE, AND REALITY: An Essay in Systematic Philosophy. By George Trumbull Ladd. London: Longmans, Green & Co., 1909. Pp. 549.
- MONTAIGNE AND SHAKESPEARE, and Other Essays on Cognate Questions. By John M. Robertson, M. P. London: A. and C. Black, 1909. Pp. vii, 358.
- THE IDEA OF THE SOUL. By A. E. Crawley, M. A. London: A. and C. Black, 1909. Pp. vii, 307.
- THE HUMAN RACE: Its Past, Present, and Possible Future. By James Samuelson. London: Swan Sonnenschein & Co., 1910. Pp. xii, 192.
- THE GROWTH OF NATIONS. By W. Rose Smith. London: Swan Sonnenschein & Co., 1909. Pp. xvi, 301.